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WEEK BY WEEK

Juvenile Delinquency and Other Matters

A BUSY Archbishop cannot be expected to keep up with all the data of sociology; he will gather his impressions where he may. But when those impressions are given in an important broadcast with all the weight of his office, he must expect a crushing retort—and his office will receive it as well—if he is hopelessly wrong. In a recent broadcast the Archbishop of Canterbury referred to the figure of juvenile crime as "pretty shattering". Mrs. Barbara Wootton, a sociologist whose study keeps her in touch with the facts, was able to inform the Archbishop, through a conference, that the actual "delinquents" among boys under 17 were only 15 in a 1,000; a figure lower than it was before the war. She thought that not so "shattering".

The observations of important ecclesiastics upon affairs do not always show the meticulous care for factual truth that such comments ought to have. All too easily the word "guff" can be applied to them. The Bishop of London, for instance, has recently been reported as saying that "Christianity can save the world". Making every allowance for the Bishop's convictions, even he should see that Christianity—as he understands it—has a long term job in converting, say, India and China, not to mention Communist Russia, and that much, meanwhile, can happen to the world. In other words, if the Bishop means what he is reported as saying, in any time worth considering the whole world is unlikely to be converted to Christianity, and consequently is doomed. Does the Bishop mean this? Probably not. This attempt to read into situations convictions and opinions that the situations most obviously will not bear, is not the best way to persuade people to the wisest course of actions.

Rationalists and Myths

Even hard-boiled no-nonsense rationalists, when they are called philosophers and are regarded as important people, can indulge in their own way in this "guff". Mr. Bertrand Russell is happily engaged upon the task of putting the world upon its feet every Sunday evening for six weeks on the radio at 9.15 p.m. As a rationalist, Mr. Russell tends to explain the present by the past, since for the logical rationalist, there is precious little else to explain it by. In his first talk, guided by a fellow-rationalist, Sir Arthur Keith, Mr. Russell went back into pre-history in order to provide true illumination about the present. In their own day this is precisely what the authors of the legends of the Book of Genesis did. Many people who know as much about pre-history as Sir Arthur Keith and more than Mr. Russell would say that the latter's guess probably bears as much relation to what actually took place as the myths of Genesis. And it is not necessary to be an anthropologist to have doubts about any effective help that guesses at pre-history can give to the present. This is not to say that guesses should not be made. Even those in Genesis have made their own contribution to knowledge. But they should be known as guesses, and not be used even as a tentative basis upon which to put the modern world right. Mr. Russell gave not the slightest hint in his first talk that within the conditions of the twentieth century he was using the method of men of the fourth century B.C. He is usually so anxious to repudiate such a method that it comes as a shock when he uses it himself.

"Religion And—"

It is astonishing with what ease men—which includes all of us—can slip into grinding the axe of their own ideas upon thoughts and activities which ought to remain far outside the range of any such intention. How often, for instance, is religion regarded as true or not true, praiseworthy or otherwise, according as to how it serves some purpose outside itself. Religion is true, for instance, it is claimed, when it supports some political theory. It is true when it supports democracy, pacifism, communism, free enterprise and so on. The hollowness of such thinking is pretty well apparent. Will men then engage in the activity of religion (for it has an activity) when it supports their own leading convictions? Will men attend church when, and only when, the church supports free enterprise, communism or pacifism? This attitude is the death of religion. Religion either imposes its own activity or it is a shadow of its real life. It is surprising, for instance, with what ease men say they regard the ethic of Jesus as the highest ethic, worthy to be a pattern to all men, and then disassociate it from the religious passion of Jesus. Ignoring, what surely is true, that it was the religion of Jesus, his communion with the God he called his Father, that imposed the ethic upon him.

Events in Palestine

The shooting down of British aeroplanes by Jewish airmen is an unpleasant business. The British Foreign Office is in a grave difficulty, but there seems no doubt that it is managing Middle Eastern affairs upon the basis of indignation rather than upon what sensibly can be done. The gravest comment upon the recent event came from Dr. Bunche, the United Nations mediator. There was not supposed, he said, to be any military activity at all in or near Palestine, and that included the British Forces. The Jews, of course, have flouted the United Nations. Up to the present force has paid with them, and they are likely to go on using it until someone more powerful than themselves says thus far and no farther. If ever there was a case of a mass migration of people, overwhelming another people, and taking their land, that seems to be the case in Palestine. But it is difficult to describe these matters in terms of black and white and get them settled in those terms. This world is not yet peopled by angels. It is best to recognise that and do what can be done with it. Most certain it is that at this stage the Palestine problem will not be settled by keeping the problem open indefinitely, with no solution, white, black or grey in view.

THEN AND NOW

"In Humanity Itself There Are Principles High Enough to Secure Peace"...

By Dr. Alfred Hall

I OFTEN think of the change which has taken place in preaching since I began my ministry in 1900. At that time sermons dealt almost exclusively with the difficulties, duties and needs of individuals, as in the nineteenth century. That was largely due to the zeal of evangelical preachers in Nonconformity and in the Church of England to save souls from perils which were supposed to be awaiting them in the next world and to win them for heaven. There were objectors to the enthusiasm they displayed. G. W. E. Russell, in his *Collections and Recollections*, reports that "when Lord Melbourn accidentally found himself the unwilling hearer of a rousing Evangelical sermon about sin and its consequences, he exclaimed with much disgust as he left the church, 'Things have come to a pretty pass when religion is allowed to invade the sphere of private life' ". On the other hand, one of the most influential preachers of the Victorian era, Charles Haddon Spurgeon, declared that he felt it his duty to warn his hearers in every sermon about the dreadful fate which awaited the wicked, so that none of them would be able to plead on judgment day that he did not know what were the consequences of sin. The note in Unitarian sermons also was individual, the effort being made to waken the conscience of each man to his personal responsibility. I have heard it maintained that Unitarianism flourished in the period of nineteenth century individualism and that the weakness of modern Unitarianism is that this individual note is still too prominent.

At the beginning of the century a minister was considered bold, and sometimes charged with "politics in the pulpit", if he announced a course of sermons on social subjects, though he was expected to awaken the members of his congregation to a sense of their social duties. Today, the earnest preacher feels that something is lacking in his message, unless he appeals to the social and international consciousness of his hearers. So his theme is not only concerning the good life, but the good community.

Richard Baxter, for whose character and work I have admiration, used to say that he "preached as a dying man to dying men". The saying is often quoted with approval, and it is true that stress must be laid on personal righteousness and a message of comfort be delivered, but today we think that the time has arrived when a man should speak as a living man to living men and urge them not only to seek individual salvation but to strive to bring in the kingdom of God.

That involves "thinking socially" and "thinking universally". Thinking socially means for many people limiting their aims to their immediate surroundings or to internal policy, but thinking universally necessarily takes in the whole of mankind. In this country we have advanced far in the management of our domestic affairs, but in international affairs we are partners in the general confusion. My own belief is that by thinking universally, this confusion will yield to order and issue in peace, which is the need of our age.

People often ask, "What can we do to further peace?" One answer is so simple that it may appear trivial, yet it involves thinking universally and thinking deeply and keeping one's prejudices under strict control. It is, "Have a friendly outlook over the world with its national and racial divisions, and do everything to understand those who may seem potential enemies". Wisdom alone will not establish peace, much as it may help, especially when it takes the form of international law. The cleverness of statesmen will not secure it. To wisdom must be added goodwill. Peace will be gained not so much by treaties, agreements and understandings between governments as by the kindly thought and feeling of millions of common men. Every one of us is concerned here, for the general outlook in any country affects the outlook of the peoples in every other country. We must at least demand that the principles which control our country's attitude towards other nations shall not be lower than those which have been found successful in our domestic policy and insist that if difficulties arise, the principle which is at the foundation of all the great religions, "overcome evil with good", shall be applied.

Many Christians are disturbed and even appalled, when they reflect over the command to love their enemies. They feel that they cannot do it and sometimes they wonder whether they ought to try. But it is not necessary to rise to such heights for the achievement of peace. Belief in the possibility of peace has existed ever since man first engaged in war. One of the greatest ideals of peace was stated seven hundred years before Jesus called men to love their fellow-men. "They shall beat their swords into ploughshares and their spears into pruning hooks." At that time the main appeal of the prophets was for elementary justice between men and nations. That appeal is made by all the great religions. It is the basis on which peace *can* be established. The time when all peoples will love one another may be far distant and probably it will never arrive on this earth, but in humanity itself are principles which are high enough to secure peace, if they are put into practice. The basis which is adequate for peace actually exists in the universal hope and the common yearning of mankind. The search for peace, then, is not a sentimental endeavour to reach some far-off and unattainable ideal. It is to be found in the practical application of simple and acknowledged principles, which we have already adopted to one another as citizens of our nation and in our everyday relations with our fellow-men.

We are only just beginning to think universally, and we do not find it easy, for we are full of prejudices, some of which we have inherited and others we have cultivated. We are conscious of our superiority. We have to rid ourselves of that before we can think either universally or clearly. We have to recognise that other races have as much right to life and freedom as ourselves. We have to acknowledge that the great religious faiths are as inspiring for their adherents as Christianity is for us. We have to grant that the foundations of their civilisations may hold great good as well as our own, and may foster a communal life which is equal or even superior to our own, for all are in the process of development and that which has the most spiritual content will prove itself to be the best. Above all, the peoples everywhere have to be cured of the lust of power and what the Greeks termed *hubris*, and that will be accomplished by the further effort to think universally. The way is being cleared by many of the changes of our time, even by some which we may deplore. For instance, we sometimes regret the drift away from the churches, but that drift is also a drift from ancient dogmas and shibboleths, from the tyranny of words and the authority of proof-texts, so that men think more freely and universally. With his progress in such thinking, man will redeem himself from his self-inflicted evils.

THE MIND AND HEART OF JESUS

From "Channing Day By Day", collected by José Chapiro.

When I hear, as I do, men disputing about Jesus, and imagining that they know him by settling some theory as to his generation in time or eternity, or as to his rank in the scale of being, I feel that their knowledge of him is about as great as I should have of some saint or hero by studying his genealogy. These controversies have built up a technical theology, but give no insight into the mind and heart of Jesus; and without this the true knowledge of him cannot be enjoyed. And here I would observe, not in the spirit of reproach, but from a desire to do good, that I know not a more effectual method of hiding Jesus from us, of keeping us strangers to him, than the inculcation of the doctrine which makes him the same being with his Father—makes him God himself. This doctrine throws over him a mistiness. For myself, when I attempt to bring it home, I have not a real being before me, not a soul which I can understand and sympathize with, but a vague shifting image, which gives nothing of the stability of knowledge. A being, consisting of two natures, two souls, one divine and another human, one finite and another infinite, is made up of qualities which destroy one another, and leave nothing for distinct apprehension. This compound of different minds and of contradictory attributes, I cannot, if I would, regard as one conscious person, one intelligent agent. It strikes me almost irresistibly as a fiction.

"WHAT I THINK"

By Lawrence Redfern, B.D.

(*Minister of the Ullet Road Church, Liverpool.*)

NOT LONG ago, when I gave expression to a passing weariness with politics and economics and the hubbub of men and nations I was dismissed as an "escapist". It is strange how that word has become almost a term of abuse, hurled at any occupation other than reading the news about strikes, shortages and the proletariat.

But one can hardly give the whole of one's life to bad news, nor does the pursuit of truth in other spheres of life necessarily mean treachery to economic or political truth. The trouble with many of our modern revolutionaries is that they have lost their balance and their humour. They are so blinded by their fanaticism that they are strangely unable to cheer up even for a few minutes. I know that there is ground enough politically and economically to make black prophets of us all. But this incapacity for the decent human virtues of laughter and light-heartedness is a new thing.

G.B.S. smashed most of the bourgeois china in his time, but how he enjoyed letting fly, and searching round for more coconuts as he wandered round the social fair-ground. H. G. Wells was often waspish, but he was human enough to like the man who enjoyed his bicycle ride on a Saturday afternoon or dozed on the pier at Margate. Our latter-day reformers have no palate for such things, and their pens are continually dripping with class peevishness. For them, to follow a fancy is to retreat from a fact. It is a great pity. Because the sky is dark over Europe, may no lark sing in English skies? And if you insist that he does sing and you are going to listen, a chorus of strident voices proclaims you an "escapist".

I would that we had more escapists who fly not from reality to illusion, but from one sort of reality to another. After all, it is impossible to get very far with the English people unless we stop stamping our feet with rage and occasionally jump for joy. And let it be remembered that a great many people in this country today are getting a much better deal than their fathers ever had in their lives. That should make the heart of the gloomy prophets sing.

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It is a common lament that in spite of education, there is a marked deterioration in taste and character amongst our young people (juvenile delinquency, the popularity of tawdry films and so on). Ardent reformers advocate special courses of study in schools and lectures to counteract this decline. When I read of these desperate remedies, I call to mind Marcus Aurelius in his *Meditations*, where he sets down simply and without affectation, the influences that made him what he was. He is strangely silent about lectures and courses of study. He who knew well how to rule the Roman world as well as his own soul, has much to say about the simple, homely lessons on manliness, steadiness, cheerfulness, absence of fault-finding, derived from his family and friends. Without these homely qualities, all knowledge will vanish as "an insubstantial pageant faded". The truth is that character is seldom promoted by a frontal attack. It is too subtle and inward and spiritual to be inculcated by exhortations disguised as lectures. We do not become honest by lectures on honesty.

When Emerson gave his famous address at Harvard in 1867, James Russell Lowell who heard it, said this—"Emerson's oration was more disjointed than usual even for *him*. It began nowhere and ended everywhere, and yet, as always with that divine man, it left you feeling that something beautiful had passed that way—like the rising and setting of stars".

Maybe, a teacher who can make the young feel like that has done more for them than getting them through the School Certificate. He has given them the things that are caught and not taught, and these are fundamental for character. Let every disappointed preacher after a poor sermon take heart. Remember Emerson.

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In a recent issue of *The Christian World* Dr. Albert Peel recounts the story of a little girl who took quite literally the statement that the population of heaven was to be 144,000, and came to the natural child-like conclusion that by this time nearly all the seats would be booked and even occupied. So in her prayers at night she added the petition "Please God, if you have not room for two from one family, please take Margery: she's better than I am and really I don't mind hell very much".

It is a significant story, not only because it reveals the innate chivalry of Margery's sister, but it illustrates the reason why we shrink from the idea of heaven and hell as our ultimate destination. The idea is intolerable because the dividing line between people cannot be drawn with so clear and ferocious an emphasis. The simple truth is that we are all such a strange mixture that what we really desire is a dividing line that runs through ourselves. There are some things in us which do not deserve perpetuation and eternal life, and there are other things which may justifiably be allowed to continue, and *do* deserve perpetuation and eternal life.

It is not a decision between this man and that, but between this part of me and that part of me. And if in this process of elimination we have to go through hell, we shall not "really mind very much" if we are in company with delightful little people like Margery's sister.

"PROFILE"

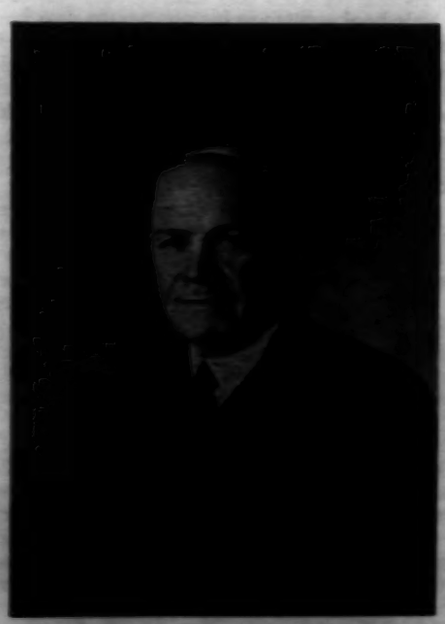
HERBERT BARNES

THE REVEREND HERBERT BARNES was born in County Down, his father a highly respected farmer, and a member of the little church at Grey Abbey from which more than one young man has been recruited to the Unitarian ministry.

Some thirty years ago, after a brief but very happy ministry at Oldham Road, Manchester, he came with his young wife to take charge of the Church of the Divine Unity at Newcastle-on-Tyne. He arrived a complete stranger. Now his friends are legion, and his name in the north-east is almost a household word. Building up a congregation is never an easy task, especially in a city church, but his high-hearted courage, his enthusiasm, his genius for friendship and his powerful preaching brought at length their just reward and made him a power to be reckoned with in this city of his adoption.

An experienced journalist, his mail bears testimony to the inspiration which has come to a host of readers, many of them adherents of no specific denomination, through his weekly contributions to the local press.

In 1938, the congregation at New Bridge Street was faced with what looked like a major calamity. The church fabric was declared unsound and the need for new premises became apparent. Somehow or other the money had to be found. There were those who said that it couldn't be done, but in his



THE REV. HERBERT BARNES

heart H.B. cherished the dream that it could, and night and day he and his congregation worked to make the dream come true. On Sunday morning, January 21, 1940, under the shadow of World War No. 2 and a great personal bereavement, he preached his first sermon at a Civic Service in the new church in Ellison Place. Three years later his Silver Jubilee was celebrated by the fulfilment of his own dearest wish—the wiping off of the debt on the new church buildings.

Save for the natural modesty and humility which he wears with much dignity, the picture might have been even more spectacular. I almost said impressive, but that is not the word. His personality always impresses. Kindness and tenderness shine from his eyes: honest, penetrating eyes which can flash with indignation and anger when the occasion warrants it, but which more often soften with sympathy or light up with fun. There is nothing of the ascetic about him, for he loves the world of nature and of men. Sorrow has left its mark upon him, though not of bitterness, for his expression is benign and genial and he would pass more easily for a farmer than a cleric—an illusion doubtless strengthened by his non-attachment to the clerical collar or to any garb which makes him look other than a man among men. His nature is compounded of strength and warmth and sincerity, a most lovable and companionable man whose handshake it is worth travelling miles to experience.

Foibles? Of course. He suffers neither fools nor latecomers gladly; brooks no interference with the atmosphere of his service—indeed, registers an involuntary frown if one so much as cough in the course of his sermon! Dislikes dust and half-open doors; is sensitive to a degree and easily cast down; generous to the point of extravagance and prodigal of his services to the point of imprudence; has powers of persuasion which do credit to his Irish ancestry.

No, the picture is not all bright. His standards are high and we disappoint him sometimes by not living up to his expectations. There have been spells of ill-health which demanded temporary withdrawal from the scene of his labours; and the untimely death of his wife in November, 1939, struck a blow almost too grievous to be borne.

Posterity will remember him for the beautiful church that was built during his ministry—fine testimony to the strength of his influence in the north-east. But those who have known him best will honour him for the quiet courage and heroism with which he carried on under the stress of a deep and abiding personal sorrow.

MAN'S FREEDOM OF WILL

By George E. O'Dell

In a little book written in his very young days by Richard Le Gallienne, and called *The Religion of a Literary Man*, the author declares that "nowhere more than in religion is it desirable to do without as much as we can". Be this as it may—and it is a very disputable doctrine—it is at least wise for the plain man not to concern himself with more abstractions than are necessary. Fundamental thinking easily runs into blind alleys or seeming nonsense.

Of course the philosopher analyses the meaning of existence, and thus essays to untangle the knot, yet the plain man may be hard put to it to understand just how he does it. So with the notion of free will. Can a man help being what he is? A scientific tradition has long declared that a man's conduct must surely be part of an endless and unbreakable chain of cause and effect, and the moralist has insisted that this appeared to take all the meaning out of the call to righteousness. Now comes a new scientific concept which talks of undetermined conduct within the atom, and the moralist takes heart again. But how does the causeless help him? That which just happens, which is a matter of incalculable chance, may appeal to our naive love of miracles, but what greater rationality does it give to moral praise and blame? The philosopher certainly will untie this knot too; but meanwhile these abstruse puzzles and paradoxes are beyond the mere man in the street. And when a certain type of sentimental humanitarian tells him on supposed grounds of science that man really is an irresponsible being, and ought not to be praised, blamed, or punished, or feel remorse, he may not know what to say in reply.

But let the plain man just keep his head, and not let anybody bewilder him. To begin with, religion for great masses of people has got along very comfortably without any belief in uncaused will. We need only think of the Mohammedan submission to fate. Or remember how the Anglican Church when it compiled its Articles prevented the Calvinistic predestinarians from bolting by declaring not only that man has no good will of his own but that he cannot even want one and ask God for it unless God first puts into him the will to want and to ask. Or remind ourselves how all religious institutions have been concerned with trying to tie up a man's will so that he would go only the way he ought to and no other. Or think of the crushing fact that when any of us want to pay a man the highest compliment in our power we describe him as being "incapable" of this sort of undesirable conduct or that.

The question whether a man who behaved thus and thus yesterday could or could not help acting as he did may be of profound importance in its place, but it need not concern practical morality. The question we have rather to ask is: Does the man have to behave that way today and tomorrow? The moral appeal is to be and to do, and except as we need to collect information as to character, we are mainly concerned not with the past but with the future. We call on men to change, and a million instances show that they do change, and therefore that they can. They change because they are susceptible to the influence of religious and ethical ideas and ideals. Moral choice is a matter of following the better and also stronger motive, not of sitting on a fence until, causelessly, we get tired and fall off. Responsibility does not disappear because of some doctrine of determinism: responsibility, in terms of daily life, is the power to respond. A stone cannot respond, a man can. What a man ought to have been and was not, is an ideal, and when we blame him we express our sense of the difference; when he blames himself and suffers remorse, what purely practical difference does it make whether he could at the moment help doing what he did or not? He did it, and it is hateful, and the sense that at the moment when he acted so he was not the sort of person who would have acted otherwise is the real cause of his misery. Further, when he realizes that he is not a fixed thing, but a being subject to flux and change, then come hope and repentance; he takes the ideal to himself and tries once more to follow it. When we praise we encourage; when we denounce we discourage; when we punish, if only the punishment be reformatory, we are still on the solid ground of human experience and good sense.

Can we help being what we are? Not unless some force or circumstance without or within, starts us trying. It may be a bad act which reveals our weakness and startles us into moral revolt against our past. It may be the influence of some great exemplar. It may be an unaccustomed ennobling idea. Perhaps it is true that at any given moment we are absolutely subject to our condition at that exact moment; but we have in us resources for betterment that an appropriate key will unlock.

A pitiable wight of a man says to us: "My parents were drunkards before me, my grandparents before them; I since my birth. What is the good of your talking to me? I am what I am. I shall be a drunkard till I die". Well, how does he know? Suppose we locked him up in a cell for the rest of his life and kept all alcohol from him, would he be a drunkard then? And if we completely change his moral and social environment, and bring to bear upon him the influence of new friends, of new and congenial occupation, of new ties, new contacts with a religious ideal—if we all of us, so to speak, get into the game and stand by him, how do we know, how does he know, that he cannot become other than what he is? No, determinist science cannot condemn us to helplessness; nor need some "little knowledge", that dangerous thing, of metaphysics, puzzle us into despair. We are responsible because we can respond; we do become other than what we have been, therefore we know we can. Let the common man stand by the facts of his experience, which tells him he can change himself and contribute to change in others. Just as past, present and future are realities of experience, so are moral choice and freedom. Experience, in the end, perhaps the most profound of teachers.

"LOOKING ROUND"

Mostly at Unitarian Affairs

A FRIEND who knew Walter Walsh very well sends me this moving story of him:

You rightly say that Walter was an exciting minister. How exciting he was could be experienced at once by anyone who had the privilege of walking round Tenterden with him. Everybody was his friend. Even the vicar, who had started with a dislike for this hail-fellow-well-met lad from Bolton, had to surrender to his genius for comradeship and his inability to conceive that anybody could not be well worth knowing.

Every Sunday early he was in his beloved chapel giving a final rub up to the brasses before the service and flicking off any dust that had escaped the attention of the caretaker, and if the latter was unable to attend her duties, well, Walter would step into the breach. The only complaint I heard him mutter about the loss of an arm was that it made it impossible for him to keep the graveyard in the condition he would like.

He took me once for a half day into the hop-fields at picking time, and it was truly amazing to see how he greeted and was greeted by, every picker as a real friend. The next day he was going to pick hops himself, but I found that his picking consisted, not in earning money or even in helping the lazy ones on with a stick, but in helping the feeble ones on with a pick. Arising out of this I heard a wonderful story. Dressed in his oldest clothes—and anyone who knew Walter can well imagine what they were like—he had spent the day in the hot sun helping many to make a good tally. Then, perspiring in every pore and covered with the dust of the fields, he escorted an old woman home to her cottage, carrying her belongings in his one hand. Arrived at the cottage, he made the old lady rest while he cooked her a supper on a troublesome paraffin stove that smoked foully. Then at the old lady's insistence he sat down and shared the supper with her, and at last left to go to his own home.

Shortly after leaving the cottage, he was overtaken by a lady of his acquaintance driving a car. She stopped.

"I think you had better let me give you a lift", she said, with a broad smile.

Walter jumped in, but presently noticed that every time the lady looked at him she turned away suppressing a laugh. At last, Walter could stand it no longer.

"What's amusing you so much", he asked.

The lady took a mirror from her handbag and handed it to him.

"You'd better see for yourself", she said.

Then Walter realised what a mess of a man's face can be made by a combination of hop-picking perspiration, and paraffin soot!

Yes, Walter was no dog-collar parson, and he could not have passed an examination in theology to save his life, but —how very small he made one feel!

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Not long ago an INQUIRER reader wrote to say that he was "dismayed and mortified" by a letter in THE INQUIRER. It was taken, of course, that "dismayed and mortified" was a literary exaggeration for being a little peeved, perhaps even a little upset.

But criticism of the contents of THE INQUIRER seems to be mild compared with what our American friends can do with their own paper when they really set about it. I take the following extract from a letter appearing in the December number of *The Christian Register*.

"In pages of the high excellence of the recent issues of *The Christian Register*, the question-begging and omniscient editorial in the [October] number, 'Civil Disobedience', by . . . has no place.

"This editorial has everything a liberal publication should not display: sloppy, if not disingenuous, logic; mis-statement of fact; down-right falsehood; and a near-fascist *argumentum ad hominem* which I have not seen equalled since I was exposed daily to the *Volkischer Beobachter* back in 1933."

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The news that the Dutch radio station Hilversum was to give a feature programme of the International Summer School, held at Oxford last year, arrived in this office too late to inform readers of THE INQUIRER. I listened in and it came across most clearly. Prof. Van Holk's voice was easily distinguishable although he spoke in his native Dutch language. He introduced the programme. Mr. McLachlan was the first Englishman to speak (in English). Later, various students gave messages. There was a broadcast, in English, of a part of a seminar at the school, conducted by Dr. Buri of Switzerland. Mr. Peters, a student of Manchester College, read a lesson, and read it very well, and the programme concluded with the school singing "O God Our Help in Ages Past". It was a most effective broadcast.

I could not help reflecting when it was all over that Liberal Christians in this country when they wish to hear the voices of Liberal Christianity must hear them from Holland as they did, in another way, centuries ago.

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By chance I listened with friends to Bertrand Russell's third broadcast. The conversation turned afterwards upon standardisation in modern life. The broadcaster deplored it because of its effects upon the arts. Spontaneous and individual interest in music, for instance, was more widespread in Bach's day, in certain circles, than today.

One of the company present said that on that Sunday afternoon he had been to a performance of Beethoven's Ninth Symphony given by an orchestra of amateur and professional musicians simply for themselves and for their friends. This company of musicians, mostly professional workers in offices, schools and such like, every year went to a camp organised by themselves so that they could spend their summer holiday enjoying music. They all slept in tents, had meals in common, and rehearsed and played their music in a barn. There were about a hundred of them. They were just a private company of friends who had come together to enjoy their general interest in music. During the week-end that Bertrand Russell gave his broadcast they had had a reunion in London. They brought their own food; they rehearsed on Saturday afternoon and Sunday morning, and then gave their performance to their friends on Sunday afternoon; and, my friend said it was a good performance. All for the sheer spontaneous love of music. I wonder if anything so spontaneous and individualistic as that existed in Bach's day, and I wonder if it could have existed?

We are all supposed to be standardised, centralised, and being turned out to pattern, and we are beginning to believe it. That arch-planner Sydney Webb wrote once that the test of any civilisation was the amount of voluntary organisation to be found within it. In this supposedly standardised modern world, particularly in Britain, there is probably more voluntary effort today than any period in the past. Our culture pulsates with it. It is a wonder that the philosophers and publicists miss it.

* * * * *

I am very glad to hear that the Rev. Stanley Mossop of Knutsford is well and active again after a serious operation. With help he is resuming his ministerial duties.

"INQUIRER."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

CHRISTIAN ORIGINS AND UNITARIANISM

SIR,—I think there must be many other Unitarians besides myself who are deeply interested in this question and feel grateful to you and to your unnamed correspondent—extracts from whose letter you publish in your issue for January 8—for bringing it forward.

Personally, I have for long felt despondent about the future of Unitarianism as a numerically unimportant Christian sect. As an organised body we are, it is to be feared, steadily diminishing. Our members are mostly—I can only speak from personal knowledge of my own chapel—elderly. In a few years time we shall have passed on, and where are the new members to take our place? There are practically no children in our congregation. It seems inevitable that Unitarianism, in its present form at least, can make but little appeal to children.

But if, in place of Unitarianism as a Christian sect, we were to substitute Unitarianism as a modern, world-wide religion, "unrelated" (as suggested by your correspondent) "to any historical events, not dependent on the authority of any person, book or institution", but which would "take account of modern scientific knowledge" and be unencumbered by worn-out and obsolete Christian traditions and dogmas (which we have frankly but tacitly abandoned long ago),

surely we might look forward to a new and vital future and be able to exercise a far greater influence in stemming the growing tide of agnosticism and materialism than there seems any likelihood of our doing at present.

I gladly note that you hope shortly to pursue the question further.

—Yours, *C. Killick Millard.*

The Great Meeting,
Leicester.

ON PAYING FOR FUNCTIONS

SIR,—I shall be grateful if you will kindly permit me a further word on this matter. In the General Assembly's Year Book there appears on pages 158-160 of the 1948 and 1949 editions an article on Trust Deeds of Churches, and specimen clauses are submitted for the consideration of interested parties. Clause 3 concludes with the phrase, ". . . and shall allow such minister or ministers free access at all times to the said church and premises".

Where such a clause appears, as it does in the trust deed of my own church, the question at issue cannot arise. It seems pertinent to draw attention to what would appear to be the considered judgment of the General Assembly on this point, and I would suggest that ministers and church officers who have an interest in the matter should inspect the provisions of their own trust deeds.—Yours,

Herbert Crabtree,
Hon. Treasurer Ministerial Fellowship.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Buxton.—The Hartington Road Church reports the achievement of two aims in 1948: to average 100 persons at the Sunday Services, 48 in the morning and 52 in the evening, and to realise £150 by Sunday offertories. This represents great endeavours and genuine co-operation of minister, officials and congregation during the past three years, for in 1944 the averages were 17 and 27 with £70 in offertories. Over £630 were raised during the year for the restoration of the Church but nearly £100 more will be required to complete the restoration.

In September, a Monthly Forum to discuss local and civic affairs was instituted and has drawn an interesting group with a good local Press. The Church opened the New Year with a "Service of Silent Worship" to be held every Wednesday morning between 11 and half-past. This is in response to the constant use made of the daily opening of the Church for private prayer and devotions.

Birmingham: Kingswood Chapel, Hollywood.—On December 19, in place of the Evening Service, the members of the Chapel acted a Nativity Play, *The Inn of the Star*. The Chapel was crowded and the performance has been widely praised. The production and dressing were by Miss Gorton, assisted by Mr. Williams. On Christmas morning there was also a very good attendance. The features of a bright and happy morning were "Nazareth", by Mrs. Goodchup, and "Virgin Mary's Lullaby", by Mrs. Holand, two very well sung carols by the boys from the Birmingham Remand Home (who come every fortnight) and a short Address by the Minister.

Cheltenham.—The Church is struggling valiantly with its problem of raising funds for its costly but absolutely necessary repairs. A new heating system has been installed in the hall; the Church ceiling has been mended and leaking gutters stopped. A floor, however, is needed for the hall, which, besides being much used by the congregation, is frequently let to others. Recently the Falcon Players have given performances, some church members belonging to these. The annual Christmas Sale and Fête was held recently and realised not far short of £50, a larger sum than present workers can remember. Besides this, two friends have contributed to the repairs fund, and the net result is that, with hoped-for help from headquarters, Bayshill Church may be able to start the new season clear of debt. The Sunday School has just given a party to which mothers and the Cradle Club were invited. Monthly congregational meetings settle affairs, and are well attended. A hopeful spirit prevails.

Doncaster.—In a church building, beautifully decorated with holly and an illuminated Christmas tree, Betty Johnson, the May Queen (aged 15), conducted the Sunday School Christmas Service on December 19 with reverence and dignity, delivering in clear ringing tones a most interesting Address on "Christmas Customs". A congregation of 114 was led at the Evening Carol Service by members of the Doncaster Choral Union.

Nearly 100 church members and friends sat down at candle-lighted tables to partake of the annual New Year's Eve Supper. This was followed by games, entertainment and dancing. The evening concluded with a Watch Night Service, conducted by the Rev. G. W. Parkinson.

At the Sunday School New Year Party on January 6, the entertainment included a film show, conjuring, games and dancing.

Exeter.—The unveiling of the portrait of the Minister, Rev. Donald Fraser, to commemorate his 80th birthday and his 30 years' ministry at George's Chapel, took place in the lecture hall after the Evening Service, on January 2. This unveiling was performed by Mr. Alan Ware, and the tributes paid to Mr. Fraser by Mr. H. G. Shapley (Chairman), were warmly supported by Dr. Britton, Miss Reward, Mrs. Stamps and Mr. H. H. Hill. The proceedings closed with the singing of Auld Lang Syne.

Glossop.—Christmas and the New Year have been a very busy but successful time for the Church and Sunday School. The Christmas Fair and Gift Day realised £240. The scholars of the Sunday School presented in the Church on two Sundays "The Christmas Story in Tableaux and Song", and attracted large congregations. A large and happy gathering filled the schoolroom on Christmas morning for the Children's Party when games were played and coffee and cakes served in the Café.

Selections from *The Messiah* and carols were rendered by the choir at the special Christmas Service which was well attended.

Weather conditions kept many of the older people away from the New Year's Eve Party, but the younger people were not deterred by frost and snow and over 80 were present. The Watch-Night Service concluded a very enjoyable evening.

Hull.—This has been a winter of much activity. Having completed collecting for the Assembly Appeal Fund, a Restoration Fund for urgent repairs has been opened. The east wall of the Church, damaged by blast was discovered to be in a much more serious condition than anticipated. This has now been fully repaired, and a good job has been made of the large stained glass window. It is much hoped the remainder of the Church repairs will be completed by the spring.

The Literary Society has had a debate with a neighbouring Congregational Church. Main attention has been focused on the church services, and there, one of the high lights of the winter was the U.N. Service, when a choir of 40 came from a High School to sing their school song "These things shall be". The Annual International Service was well attended, greetings were spoken by friends from Holland, Africa, West Indies, China, Nigeria and Germany. A verse speaking Choir added much to the beauty and inspiration of the Carol Service.

R. M. MONTGOMERY

ROBERT MORTIMER MONTGOMERY, son of the Rev. J. K. Montgomery, Minister of Matthew Henry's Chapel, Chester, was educated at King's School, Chester, and St. Catherine's Society, Oxford. He graduated M.A. and was called to the bar, Inner Temple, in 1893. He became K.C. in 1914 and Recorder of Chester in 1926. He was a member of Rosslyn Hill Chapel, Hampstead, since early manhood. He served on THE INQUIRER Board for many years. In 1914 he became a Hibbert Trustee. After the death of Sir John Brunner he was elected Chairman (June, 1929) of the Trustees and was annually re-elected until December, 1948, when he felt compelled to decline nomination owing to ill-health. During the whole of his chairmanship he missed only four meetings, three of which were due to failing health. He was present at the last meeting in December and took the opportunity when welcoming Lord Woolton as a new Trustee to make a most important statement on the meaning of the Hibbert Trust. Tribute was paid to him at the meeting for the valuable services rendered during his membership of the Trust and especially during his Chairmanship. He had an unrivalled knowledge of the Trust and brought to its guidance and administration not only a wide and deep knowledge of the Liberal Religious movement (and especially Unitarianism) but a wide general culture and an expert legal knowledge which was of great service to the Trust.

As Secretary of the Trust since 1938 I have had intimate opportunities of appreciating the clarity of his mind, the goodness of his heart and the wisdom of his judgment—qualities which he placed unstintedly at the service of the Trust. His quick apprehension and thorough grasp of essentials made him an ideal Chairman, both in the conduct of business meetings and in the wider responsibilities involved in the office. Amid all the anxieties and dangers of the late war (his office in the Temple was completely destroyed by enemy action) his active interest in the affairs of the Trust and his wise judgment concerning its activities were undiminished. Our Fellowship of Churches and the cause of liberal culture at large have lost a loyal champion and a great-hearted friend. *J.C.F.*

THE REV. WALTER WALSH

OUR Movement has suffered a great loss by the passing of the Rev. Walter Walsh, of Tenterden, at the early age of 49.

Brought up in the faith at Bank Street Chapel, Bolton, he started work as a half-timer in a cotton mill. During the first World War he joined up at the age of 16 and had lost an arm in France before he was 18. Returning home he took an active part in the work of the Sunday School and Chapel and in 1927 went to The Pioneer Preachers in London to train for the ministry. Here under the guidance of the late Rev. J. Arthur Pearson, then London District Minister, he served our London churches successfully and finally went to Tenterden, where he qualified for ministerial status.

Finding the church in low water he laboured diligently and soon his presence was felt. He turned a church threatened with extinction into a live fellowship and he leaves behind him after 18 years devoted service the largest Sunday School in the town and a good average congregation.

A large part of his time was given to public work as a Councillor, Chairman of the British Legion, and Governor of three schools. On his return from a period of service with the Hibbert Houses in the Middle East where he enjoyed great popularity with the Forces, he was elected Mayor of Tenterden. It was during his term of office that he fell ill. Recovering somewhat he declined an invitation to be Mayor for a second year but consented to act as Deputy Mayor and continued to serve the Town with a diligence which has won him

the respect of all classes of the community. Those who knew him best respected him most. They knew him as a man of large heart and generous instincts. Possessing a keen sense of humour and a lively imagination, he could embellish a tale and reduce people to helplessness as he retailed it. A magnetic personality, he feared neither friend or foe on any matter that moved him deeply. An essentially friendly person, he warmed his way into people's hearts and this was the real secret of his popularity. We shall miss his happy personality, and Tenterden will miss a good minister and an outstanding public servant. It can be truly said of him "He rests from his labours, and his works do follow him". *J. D.*

CALENDAR

SUNDAY, JANUARY 16th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Mr. SYDNEY HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Mr. JOHN GILL.
ALTRINCHAM, Dunham Road Church, 11 and 6.30, Rev. A. W. VALLANCE.
ANSDELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Supply.

BATH, Trim Street Chapel, Unitarian, 11, Rev. H. D. WIARD, 6.30, Rev. A. L. THOMAS.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Rev. Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., Mr. COLIN DENCE.
BILLINGSHURST Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Church, Bessborough Rd., 6.30, Mr. FITZPATRICK.
BIRMINGHAM, Church of Messiah, Broad St., 11, Rev. GORDON STUART, 6.30, Mrs. McNEILE.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mrs. A. J. HEALE.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Broadway Av., 6.30, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11, Supply, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 3, Pastor J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Church, Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45, Rev. D. W. ROBSON, 6.30, Rev. P. MYERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Rev. GRACE MEWHORT.
CREWKERNE, Un. Church, Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11, Rev. A. B. DOWSING.

DEAN ROW, 10.45, Rev. J. HARRY SMITH. STYAL, 6, Rev. J. HARRY SMITH.
DENTON, Wilson St. Chapel, 11 and 6.30, Rev. JOHN CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Church, Trinity St., 6, Rev. WM. CLARK-LEWIS.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. BRIAN GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, ——.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, DR. STANLEY KENNETT.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11, Rev. STANLEY MOSSOP, 6.30, Dr. FISH.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHIRVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Mr. W. CLEMENTS.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HURN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, ——.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. W. MILLS.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURIE TOSELAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. MAGNUS RATTER.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Rev. A. J. LONG.
LONDON, Golders Green, HoopLane, 11, Rev. MAGNUS RATTER, 6.30, Rev. ROGER THOMAS.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Rev. T. L. JONES.
LONDON, Kilburn Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Church, High St., 11, Rev. JOHN HINKINS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. Dr. STEPHENS SPINKS.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE
LONDON, Newington Green, Unitarian Church, 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30. Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. NEWTON.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Mr. A. STEPHEN NOEL.
LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. W. M. LONG.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GRIFN.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 11 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. W. HILL-WARING.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTER.

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Manchester, Stand Chapel, Whitefield, 10.45, Rev. G. D. Foote, 6.30, Rev. L. B. Turner.
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Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Twinn.
Mexborough, Free Christian Ch., 10.30 and 6.30, Rev. E. A. Davies.
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Morecambe, see Lancaster.
Moretonhampstead, Cross Chapel, 3, Rev. C. G. Toone.
Mossley, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. Waddington.

Nantwich, Old Chapel, 6, Supply.
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Herbert Barnes.
Newcastle, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. McEldowney.
Newchurch (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Rev. F. Sokell.
Newport, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. Chandler.
Newton Abbot, Albany St., 6.30, Rev. C. G. Toone.
Northampton, Kettering Rd. Church, 11 and 6.30, Rev. A. E. Morris.
Norwich, Octagon Church, Colegate, 11, Rev. Leonard Mason.
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. Bolam.

Oldham, Lord Street Church, 10.45 and 6.30, Rev. T. E. Nuttall.
Oxford, Manchester College Chapel, 11.30, ——.

Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith.
Padiham, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, ——.
Plymouth, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. Kersley.
Poole, Unitarian Church, Hill St., 6.30, Rev. F. Munford.
Portsmouth, Friends' Meeting House, Fratton Bridge, 6.30, Mr. Sturgis.
Preston, Unitarian Church, Church St., 11, Mr. W. Clarke.
Pudsey, Unitarian Church, 10.30 and 6, Rev. T. Brett Davies.

Rawtenstall, Unitarian Ch., Bank St., 10.45 and 6, Mr. Wm. Millar.
Ringwood, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. Cyril Flower.
Rotherham, Church of Our Father, 10.30 and 6.30, Supply.
Rochdale, Blackwater St., 10.30 and 6, Rev. E. D. Davies.

Sale, Atkinson Rd., 11, Supply.
Scarborough, Un. Ch., Westborough, 10.30, Rev. H. W. Kemshall.
Sheffield, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. Kennedy.
Sheffield, Fulwood Old Chapel, 11, Rev. D. T. Evans.
Sheffield (Attercliffe), 6.30, Mr. T. H. Morris.
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby.

ESSEX CHURCH - Palace Gardens Terrace

(Nr. Notting Hill Gate Tube Station.)

L.D.P.A. QUARTERLY

Saturday, 29th January

Following Service, Business and Tea

Professor F. J. M. STRATTON, LL.D., F.R.S.
will speak

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Shrewsbury, High St., Unitarian, 11 and 6.30, Rev. Arnold Lewis.
Sidmouth, High St., Unitarian, 11 and 6.30, Rev. F. D. Jones.
Southampton, Friends Meeting House, Ordnance Rd., 6.30, Mr. E. J. L. Bisson.
Southend-on-Sea, Darnley Rd., 11, Children's Church, 6.30, Miss J. K. Smith.
Southport, Portland Church, 11 and 6.30, Supply.
Stalybridge, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. Evans.
Stockport, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. John Kielty
Stockton-on-Tees, Wellington St., 6.30, Rev. A. J. Martin.
Stourbridge, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. Rosalind Lee.
Sunderland, Bridge St., 11, Family Worship, 6.30, Mr. F. J. Hamblin.
Swansea, Unitarian Church, High St., 6.30, Rev. Basil Viney. Christian Meeting House, Pennard, 11.15, Rev. Basil Viney.
Swinton, Swinton Hall Rd., 10.45 and 6.30, Rev. J. Harry Smith.

Taunton, Mary Street Church, 11 and 6.30, Alderman C. H. Goodland.
Tavistock, The Abbey Chapel, 3.15, Rev. Rosamond Barker.
Tenterden, Old Meeting House, Ashford Rd., 6.30, Supply.
Todmorden, Unitarian Church, 10.45 and 6, Rev. Maurice Johnson.
Torquay, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. Townsend.
Trowbridge, Conigre Unitarian Ch., 3 and 6, Rev. A. F. O. Thomas.

Wallasey, Memorial Ch., Manor Rd., 11 and 6.30, Rev. Edgar Hill.
Wareham, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
Warrington, Cairo St., 10.30 and 6.30, Rev. J. B. Tonkin.
Warwick, High St., Church, 6.30, Rev. Gordon Cooper.
West Kirby, Brookfield Gardens, 11 and 6.30, Supply.
Whitby, Flowergate Old Chapel, 6, Rev. H. W. Kemshall.
Wolverhampton, All Souls' Church, 6.30, Rev. Leslie Kemp.
Woodhall Spa, Mill Lane, 2.30, Rev. Chas. Simpson.

York, St. Saviourgate Chapel, 6.30, Rev. George S. Woods.

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

CANADA

Montreal, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. Angus Cameron.
Toronto, First Unitarian Church, Jarvis St., 11, Rev. W. P. Jenkins.
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. Hodgkins.
Winnipeg, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. Petturrson.

AUSTRALIA

Adelaide, Un. Christian Church, Wakefield St., 11 and 7, ——.
Melbourne, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. Wm. Bottomley and Rev. V. James. Monthly at 4.
Perth, Unitarian Free Christian Fellowship. Hon. Minister, R. H. Featherstone. Phone: W. 2875.
Sydney, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. Colin Gibson.

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. Morris.
Wellington, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

Capetown, Hout St., 11 and 7, Rev. D. S. Livingstone.

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